New-England Freemen

Warned and Warmed;

To be Free indeed, having an Eye to God in their ELECTIONS:

A Sermon Preached before the Court of

ELECTION

At Boston, on the last Day of *May*, 1673.

J. O. *Pastour of the first Church in* Boston.

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Christian Reader;

I Was invited by the House of Deputies to Preach at the time and on the occasion mentioned in the Title page, *and that work (though very mean) found that acceptance, that* Captain Savage *the* Speaker *with* Captain Clark *came in the name of that House to give me thanks: Since which the Deputies, with the concurrence of the Magistrates ordered the Printing of this poor piece; It was once in my thoughts here to have prefaced an Explication of some particulars, which it seems did not sound well in the ears of two or three persons whom I honour; but my second thoughts did contradict, telling me my Order was only for the Printing of the Sermon, and that the explication and defence thereof (if a tincture of prejudice did remain) might as well be mistaken as the Sermon, and so occasion inconvenient alteration; wherefore I forbear being conscious to my self of no other scope nor meaning then what will be agreeable to all faithful*

Pa[illegible]nd true lovers of this Country, with wh[illegible]efore I am willing to leave this Te-ſtimon, before I dye; and that it may appear that I aim at what was in the heart of ſome long before me in time and worth; take ſome paſſages which have had unqueſtioned allowance in this Land:

Mr. Shepard in his firſt part of the Parable of the Virgins, page 166. Who ſeeth not (that obſerves the Lords dealing) that ſome ſorrows are toward, unleſs the Lord awaken ſome ſuddain blaſting blow. If any wind be ſtirring, men on the tops of the mountains will feel it, and its folly to think to flee from the croſſe unleſs we flee from Chriſt. Tis part of the portion he doth owe us here, if he love us.

I do fear there is at this day as deep miſchief plotting againſt New-England as ever the Sun ſaw: Enemies will firſt deal ſubtilly before cruelly, but ſubtilly that they may deal cruelly; When Pharaoh deals miſchievously he means to kill:

Being come hither for publick helps and means and all ordinances, Oh do not betray your liberties, but loſe your blood before you loſe them, and the Lord in the mean time bear the Ark ſtill on your ſhoulders, that the Lord may dwell with you.

Idem

Idem 2d. part, page 16. *If ever this Country receive a blow it will be by appearances, if ever any shall come under an appearance of piety and promise of protection, safety, liberty, only your Government must be a little altered, slumber here and you shall sleep in your enemies arms.*

Idem *page 198. An Objection is made,* What power have Churches to keep out them that be Baptized?

The Answer: *The Apostle is punctual to it,* 2 Tim 3. 5. *speaking of the last dayes, having a form of godliness, turn away from such, he saith not, let them in and turn to them, and if they prove evil members cut them off and turn them from you, but turn away from them; he saith not if they be prophane or not baptized and cannot say I was humbled & now I believe, but which is more if they have a form* Ezek. 44. 8, 9. *you have set keepers of my charge in my Sanctuary for your selves: thus saith the Lord God, no stranger uncircumcized in heart, nor uncircumcised in flesh shall enter into my Sanctuary,* Heb. 12. 15. *looking diligently lest any root of bitterness springing up trouble you, he doth not say it is no matter what roots you set in Christs Garden, only when they spring up and begin to seed and infect others, then have a care of them*

The Lord that forbids me to ſuffer Weeds to grow forbids my careleſſneſs in ſowing what ſeed I pleaſe.

Idem *page 199.* **Paul** *may fear with a godly jealouſie ſome of the* Corinthian *Church,* 2 Cor. 12. *yet he calls them all Saints, and dares not mince his ſpeeches with ſuch notions of probabillity; a morral certainty, a man may and ſhould have of all Church-members, a certainty of faith conditional, but not abſolute.*

Idem *page 200. Let all Gods people, Watchmen on Gods Walls, ſtill be watchful and careful, there be temptations enough to make men fill and peſter Gods Houſe with Swine; one hath his Friend, and his affection leed him; another, he is a man of eſtate and his Money is in the mouth of his Sack; another thinks there is one bad enough, but we ſhall do well enough with them.*

Hoſea

Hoſea 8. 4. *They have ſet up Kings but not by me, they have made Princes and I knew it not.*

MEn, Fathers and Brethren, whatſoever you expect or ſuſpect of me, I would neither expect nor ſuſpect of you the repreſentative body of a high profeſſing People, that you ſhould take up this ſolemn worſhip of God as a bare ceremony to attend the Granduer of the day, but would hope you come to look up to the great God, that he may give us *ſome meat in this ſeaſon.* Pſal. 145.15. But then look we to him with a ſingle eye, for if we come reſolved to him, & not to be reſolved by him; *we diſſemble in our hearts*, as they, Jer.42.10. They ask counſel but take it not, Come not I pray you to enquire with an *Idol in your heart*, Ezek.14. 7. If there be here any of you with an Idol of prejudice, not to do what you hear; or a fixed purpoſe to do whatſoever you had a mind to before, be it right or wrong; let ſuch an Idoll fall down before the Living

God, but whatsoever he will do, the Lord tells me what I must do, *Ezek. 2. 7. Thou shalt speak my words, whether they will hear or whether they will forbear*, and the words he hath at this time put into my mouth, are these, *They have set up Kings*, &c.

Whose coherence is this, in the first verse, the Prophet hath order from the Lord of Hosts, to sound an Alarm with the greatest earnestness, with a Trumpet *from the roof of his mouth* against secure Hypocrites, & so to signifie the approach of a swift and ravenous enemy, *as an Eagle* against the ten Tribes; and this notwithstanding any presence to their Church estate, or being a *house of God*, and professing themselves to own, know and acknowledge him: *ver. 2.* they will cry *to my God we know thee*, now the reason of Gods severe proceeding against them is, because they have broke the substance of their Covenant with God in the main Articles of it, *transgressed my Covenant, and trespassed against my Law, and cast off the thing that is good*, which is, that which the Covenant and Law require, and in this *4th. ver.* is a proof of their thus breaking with God in their civil and religious administration the former is our present concern; *They have set up Kings*

Explic.

Explic. *They have set up Kings but not by me*, the 70 ἐβασίλευσαν ἀλλ' οὐκ ἐμοῦ they have Kinged it to themselves and not to me, so the *Syriack* and *vulgar Latine*, but the *Arabick* varies a little, they have reigned of themselves and not from me, *They have made Princes and I knew it not*; the *Greek Scholiast*, *vulgar Latine*, *Arabick*, they were Princes & told me not, but the *Hebrew* verbes in the Text being in hiphil, and so of transitive signification doth avouch our Translation, and so the *Chalde* paraphraseth they made to rule, and not from my minde and will; yet often the 70, as quoted in the *N.T.* enlargeth the neare and expresse sense of the *Hebrew*, and so it may here be allowed and the matter will bear it well; For those civil Governours that are of a corrupt constitution are not likely to carry on a godly administration, what power is ill laid in, will be ill laid out, *Mich. 1. 7. what is gathered of an Harlot will return to the hire of an harlot*, what is from the flesh will bring forth corruption, and so in case of the Text it proved, of all the Kings of the ten Tribes, we finde not one godly King: But for further concerning the sense of the Text I would speak to two Questions.

Quest. 1.

Queſt. 1. *How may we underſtand their ſetting up Kings and Princes and not by the Lord and his Knowledge?*

Anſw. They did it not by his direction and approbation, they did never enquire and proſecute the minde of God in that buſineſs, nor did the Lord know and approve their way and procedure as he doth *the way of the righteous*, Pſal. 1. ult.

Queſt. 2. *How did they ſet up Kings and Princes without Gods approbation?*

Anſw. Not meerly (as I conceive) in ſetting up the Kingly Government, for that was revealed to be his will eventually, *Deut. 17. 14.* but their ſin in firſt taking to this Government was their luſting after it out of ſeaſon and meaſure; this itching humour in the *Iſraelites* was partly from their diſtruſting their God, and partly for *Gentilizing* or conforming to the *Gentiles*, and it broke forth in *Gideons* time, *Judg. 8. 22, 23.* they would have a Regal Hereditary Government, but *Gideon* ſuppreſſeth the motion, and oppoſeth the making a King in other time and manner then God appointed, to be a rejecting of Gods Government; they ſay, *rule thou over us, thou, and thy Son, and thy Sons Son*, and *Gideon* ſaid unto them, *I will not rule over you, neither*

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ſhall my Son rule over you; but who then? *the Lord ſhall rule over you*: But this luſt in that people did afterwards riſe, *Judg. 9.* toward his Baſtard Son *Abimelech*, who had not that honeſt ſpirit to check it as his Father did; the ſame luſt was ſtirring in the *Iſraelites* demand of a King, *1 Sam. 8. 5. 7.* and this the Lord counts the rejecting of his Government, by which formerly a fit inſtrument was deſigned by the Lord in every extremity, and thus far the ten Tribes did act with the other, in ſetting up Kings without Gods approbation; afterward I finde this ſinful proceeding to reign chiefly in the ten Tribes, for they knew the will of God, for the ſucceſſion of *David* the Type of Chriſt, *2 Sam. 5. 2* yet they firſt ſet up *Iſhboſheth*, and afterward *Abſalom*, and then inclined to *Sheba*, in all which they neither ſought nor had the approbation of God, and by this luſt were the ten Tribes acted in ſetting up *Jeroboam*; for though it was by Gods providence ordering all events, yet neither did the people, nor *Jeroboam* enquire of God about it, but the people in diſcontent rebelled againſt the houſe of *David*, & *Jeroboam* in his ambition did ſnatch at the offer of the ſeditious *Iſraelites*; thus did not *David*, for though he was anointed King, yet neither

ther in *Sauls* time would he put forth a hand to the Crown, nor after *Sauls* death had made the Throne vacant, would *David* step one foot towards possession of it, till he enquired after, and received Gods approbation, 2 *Sam.* 2. 1. *David* enquired of the Lord, *shall I go up to any of the Cities of Iudah?* but *Ieroboam* did neither take nor wear the Crown according to Gods counsel and rearms; And so it was with the Kings that succeeded him, and for the people that set up their Kings at their own pleasure; so did they destroy them, *Hos.* 7. 7. *Being hot as an oven* in their own passions and factions, *they devour their Iudges, their Kings are fallen, there is none that calls upon me*, and pulled down their Kings without Gods counsel or help, so that in *two hundred years* they had *twenty* Kings of *ten* several families; in the same time there were but *eleven* in *Iudah*, and all of *Davids* house: Now this their setting up Kings and Princes according to their own lusts was the more criminal, because they in word owned God to be their God in Covenant, *my God we know thee*; and for them to order their Government without taking notice of God, was a great disloyalty. From the words so depending and explained, I offer this Doctrine:

Doct.

Doct. *It is expected of a People professing themselves the people of God, that they should have regard to him in the constitution and administration of their Magistracy:*

This appears by,

1. God reproving of the *Israelites*, in the Text the *Israelites* are charged with an omission, not doing according to God in their Magistracy, which implies a rule and duty so to do, sins of omission import a duty omitted.

2. By Gods approving those that have this regard to him as well as his reproving them that have it not, *Hos. 11. ult. Ephraim compasseth me about with lyes, and the house of Israel with deceit; but Iudah yet ruleth with God, and is faithful with the Saints*: the ten Tribes retaining some profession of God, but having no sincere respect to him in their civil or religious matters, do but keep a customary round of lyes and hypocrisie in their profession of God; but *Iudah* in their Government, keeping to the house of *David* according to Gods command, and holding with their Godly Ancestors and their faithful remnant are approved by their God.

The Reasons to grain the assent of your under-

understandings, and so to fetch in the consent of your wills are these:

Reas. 1, The eternal God doth expect of them that acknowledge him for their God, and themselves for his people, that they should be his universally and unchangeably, and that his right to them should not be limited to any place or case, but should reach to their whole course, *Pro. 3. 6 In all thy wayes acknowledge him and he shall direct thy paths*: Ye must acknowledge him in better and greater matters, as in other dayes so in this solemn day, if therein you expect he shall set you to rights, ye must not play fast and loose; sometimes retain to God, and other times to Mammon, *Mat. 6. 24. Ye cannot serve God and Mammon*, for they are so far two Masters as never to be one, so that *if ye hold to one ye will despise the other*; If the interest of God and the publick interest in this Land call you to make one choice, and some worldly interest call you to another, if ye hold to the worldly, ye despise God in this, however in other occasions ye pretend to retain to him, your choice will discover whose indeed you are; your choice of a calling, your choice of a companion, yours (especially in Marriage for your self or yours) and your choice of a

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Magiſtrates and others in Authority (when it is in your power) will ſhew whether ye are reſolved to ſerve God in your Generation or not; what ſay ye now ye Freemen of *New-England*? is the Lord your God or no? if he be, then as one man ye muſt ſay, *Exod. 15. 2. He is my God, I will prepare him an Habitation*: I will endeavour ſuch a frame of things as he may delight to dwell amongſt us, *He is my Fathers God and I will exalt him*; he hath wonderfully owned and exalted you and your Fathers, therefore ye muſt own and exalt him; and believe it Brethren, if ye talk of God and his Covenant, and walk not in the main concerns of your publick or private ſtanding with a chief regard to him; ye go about to mock him that will not be mocked.

Reaſ. 2. Magiſtracy and Government is mercifully ordered and maintained by God, and therefore as it falls into the hands of men, ſhould be ordered according to him, what is of him, and through him ſhould alſo be to him: that there ſhould be Government among men, it is an order that God hath ſet, *Rom. 13. 1. The Powers that be, are ordained of God.*

Government is not only by general providence ordered and governed by him (as

are all Wars, Pestilence and Famine) but ordained, God gives out a command and a confinement (or bound) to it: All Nations by instinct of nature do desire a power and authority for Rule, and commission is given, as *Gen. 7.* God appointed a power among men for revenge of Murder, and this when all Nations were contracted into one Family, but God did more expresly enjoyn his own people to set up Magistrates, Deut. *16. 18. Judges and Officirs shalt thou make thee in all thy Gates which the Lord giveth thee*; It is not arbitrary whether they will have Judges, *Pharaoh* calls Government ἱερὸν χρῆμα a sacred thing, and it is a mercy, and so made over to men through Christ, *Prov. 8. 15. By me Kings reign*, Mat. *28. 18. All power is given to me in Heaven and Earth*, Christ dispenseth it for carrying on the welfare of men, therefore the enjoyment of Government according to him is matter of praise, *Psal. 122. 4. Whether the Tribes go up to give thanks to the name of the Lord, for there are set Thrones of Judgement*: The setting up of Government is a mercy thankfully to be owned, as the want is a judgement and desolation, and the portion of bloody *Esau*, *Isa. 34. 12. They shall call the Nobles thereof*

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to the Kingdome but none ſhall be there, and all her Princes ſhall be nothing, and this is ſorely lamented, *Hab. 1. 14. and makeſt men as the fiſhes of the Sea, as creeping things that have no ruler over them*; now God being the merciful founder of Magiſtracy, it is meet in the manage thereof we ſhould look to him, as *Iſai. 22. 11.* when they uſed skill and diligence in fortifying of *Jeruſalem*, there was one neglect that threatens the fruſtrating of all, that is, not having the principal eye and regard to the Lord that founded Jeruſalem as the ſeat of the Kingdome, and his moſt ſolemn worſhip: It may be as uſually is objected againſt this reaſon, from *1 Pet. 2. 13. Submit your ſelves to every Ordinance of man*? Anſ. It is for the Lords ſake, who hath ordered there ſhould be Government, and ſo it is of the Lord; but in this and that particular form, it is of man as to the Common-wealth, though in the Churches even the form we conceive is fixed by the Lord; Civil Government is alſo called Humane, becauſe its end is the good of man, in outwards nextly and the matter it is converſant about, is (properly and immediately) humane not divine; In divine the Magiſtrate hath not power according to his minde to put or appoint any

Worſhip upon God which *never came into his minde*, Jer. 9. 5. *Which I commanded not, nor ſpeak it, neither came it into my minde*, and what came not into Gods minde to appoint, may not come into the Magiſtrates minde to enjoyn. It is the liberty and honour of a Magiſtrate to protect and promote what Chriſt hath appointed in his houſe, and in this the Chriſtian Magiſtrate hath not more power, though more light to manage that power; the help of the Magiſtrate is not of abſolute neceſſity to the being of Chriſts true Religion (for he did bring forth and maintain it when the edge of the Magiſtrate was ſharp againſt it for 300 years the purer age) but this ſupport is neceſſary for the falſe, Ier. 10. 5. an Image which is created by man, cannot ſubſiſt without his providence, the Idol muſt needs be borne it cannot go, and *Babylon*, whether Eaſt or Weſt (the way of *Arius*, *Mahomet* or the *Pope*) muſt have a Beaſt to carry her, *Rev.* 17. 7. πορεφορος ſaith *Meade* but that this is the abuſe of civil power will appear in the Doctrines third Reaſon.

Reaſ. 3. Magiſtratical Power makes a man Gods near and ſpecial Servant and Deputy in the World, therefore it is fit that in the

the giving and using this power, there should be a respect had to God, *Iob. 10. 34, 35. I said ye are Gods, if he called them Gods to whom the Word of God came*; Gods saying and Commission putteth them in his stead, and by his impresse upon the Magistracy, and by that onely one man is able to rule so great numbers; when ye chuse a Magistrate or Deputy, ye put such a man upon God, and therefore should consider what will please him, *Rom. 13. 4* the Magistrate is called Gods διάκονος θεοῦ his Deacon (as we may say) his Minister, so *2 Chron. 9. 8. Blessed be the Lord* (saith *Sheba's* Queen to *Solomon*) *which delighted in thee to set thee upon his Throne, to be King for the Lord God*: It is the Lords Throne, and for the Lord, and so inferiour Magistrates, *2 Chro. 19. 6. ye judge for the Lord*, *Rev. 12. 5. Constantine* is said to be caught up to Gods Throne, now God useth men in Governments not out of necessity but bounty, for *Ps. 89. 18. He is the Shield of his people, yet he hath the shields of his people*, Psal 47. ult. the Magistrate represents Christ the Judge of all the Earth, and we may not put upon him a man that manifestly bears the Image of the Devil, neither may any dare

in Gods Livery to do the Devils work; nay who of you dares to take in any to Gods service, but to do Gods work, and not to serve your own particular turn.

Application. Let the Authority of this Doctrine fall and fix upon your hearts this day, remembring *Psal.* 82. 2. that God *standeth*, which is a posture of greater attention, and he attends in order to his judging of you, therefore have your eye upon God as his is upon you; *Be in the fear of the Lord all this day*, Prov. 23. 17. So acknowledge God in giving and taking Magistracy, that he may approve your proceeding, and let every heart lift up a cry to the Lord almost in *Moses* words, *Numb.* 27. 16. *Let the Lord the God of the Spirits of all flesh, set a man and men over the Congregation, which may go out before them, and which may go in before them, and which may lead them, and which may bring them in, that the Congregation of the Lord be not as sheep which have no Shepherd.*

Motive 1. It concerns us to be owned in the proceedings of this day, else the business of the day will not be for our safety; *Jer.* 5. 10. *Go ye up upon her walls, and destroy and take away her battlements, for they are not the Lords.* If our Magistrates set up for

our Protection, be not owned by the Lord, they will not be any protection; any enemy, heathen or called christian, hath a dormant Commission to come upon you and destroy you, though not with utter destruction.

Motive 2. Magistraticall Power is of great weight and worth, especially among Gods people; therefore with great consideration to be made over and managed by them that have it. *Psal. 113. 8. That he may set him with Princes, even with the Princes of his people.* This very much heightens their honour; and so God tells *David*, 2 Sam. 7. 8. *I took thee from the sheep-coate, to be Ruler over my people, over Israel.* *Pericles*, being often chosen *Pretor* of *Athens*, every year when he put on his *Robe*, would bespeak himself; remember thou ruleſt over Freemen, thou ruleſt over *Athenians*, yet Christ bespeaks you that rule here, have a care what you do, for ye rule over my Children, *Iob. 19 8. When Pilate heard that saying*, viz. *that Christ was the Son of God*, he was the more afraid, he was the more awed, and they that are in Authority here had as much need as any where to hearken to that, *Psal. 2. 10. Serve the Lord with fear, rejoyce with trembling*; It is spoken to Magistrates, ye

may willingly and chearfully serve the Lord in that capacity of doing good to his people, but tremble lest ye miscarry; if ye do them any wrong ye are sure to hear of it, *Psal. 105. 14, 15. He suffered no man to do them wrong, yea, he reproved Kings for their sake, saying, touch not mine anointed, and do my Prophets no harm*: If you touch his people harmfully, or put power into the hands of such as will so touch them you touch the apple of Gods eye, *Zech. 2.* he will not bear that wrong to them that he will upon another people, no not although it be slily and by way of fraud, and not by way of open violence, for that was the cause of *Midian*, against whom the Lord gives that charge, *Numb. 31. 3. Let them go against the Midianites and avenge the Lord of Midian.*

Motive 3. All your Administrations must come ere long under judgement, ye that are Freemen must shortly be free among the dead, and that then your work and secret design *whether good or bad must come to judgement*, *Eccl. 12. ult.* and ye that shall be chosen, *Psal. 82. 6, 7. Though you be all of you Children of the most high*, or *Angels* as *Chalde* renders it, *yet ye must dye like Adam.* *Socrates* writes to *Dyonisius*, thou art

art yet clothed with a mortal skin, and if ye dye then follows the Judgement; act ye therefore so this day as ye may answer it boldly in that: It was the honour of *Marcellus*, that he went from the Tribunal to the Bar; and it is the Law of necessity upon you all, if not here yet else where, to give an account of your Administration; now if any of you upon these Motives are willing in your giving or taking Magistratical power, to do it according to Gods will, offer you some means so to do.

Means 1. Minde the reallizing of your profession of God, and take heed of Apostacy; in the two verses before the Text, we have *Israels* boasting and breaking of their Covenant with God, *Israel shall cry unto me, my God we know thee*, but this is no better then to *compass God with lyes*, *Hos. 11. ult. For Israel hath cast off the thing that is good, the Enemy shall pursue him*; If we do thus lye to God in *N. E.* we go against the interest of *N. E.* as hath been faithfully declaredon such a day as this: If you cast off good, you cannot so cast off evil; evil will follow you if you follow not that which is good, when your Religion is but a pretence, a lye, it will never last, a lye is never long-

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lived, howsoever you fawn upon God or his people, ye can never really love either by outward fleshly circumcision alone, when ye are only (as the same Messenger said) customs born, *Deut. 30. 6.* there's need of the Lords own circumcizing your hearts and the hearts of your seed, as he is really your God in Covenant, *that you may love him and his interest with all your heart*: If ye have this heart circumcision, heart-baptisme, then you will cleave to him and his people, whether ye be chusing or chosen into power, otherwise not, *Prov. 24. ult. the upright is an abomination unto the wicked* His natural Fore-skin, the enmity of his carnal minde will upon any ripening temptation break out; he that hath but the form, not the power of godliness, will not like to have godliness in power, they that are not indeed Freemen (though so called) are servants, *2 Pet. 2. 19.* to corruption, and must serve such purposes. Which was owned by some *Philosophers*, who laid down this Paradox (so that many would think it) all wise men are Freemen, and all fools are Servants, such then having a liberty to chuse, will in the use of it serve corrupt men, and not the holy God, neither will unsound Professors serve the Lord in

Cic. 5. Paradox

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the manner of that Authority they get, and therefore *Job 17. 8. The innocent shall stir up himself against the hypocrite*, and God intending mercy to a people will help such opposition, *Iob. 34. 30. That the Hypocrite reign not, lest the people be ensnared*; such will lay secret and subtile snares for the people whom God in pitty will deliver therefrom.

As for you in *N. E.* to backslide and to fashion your selves to the flaunting mode of *England* in worship or walking, you undertake a vain thing, for you can but limp after them, and you will forget (as was told you the last year by that Reverend Elder Mr *Danforth.*) your errand of Planting this Wilderness, and if you have a minde to turn your Churches into Parishes, and your Ministers into Priests and Prelates, I cannot think the Lord will ever endure it, as *Ezek. 20. 32. That which cometh into your minde shall not be at all, that ye say, we will be as the Families of the Countries*: The Lord that hath so marvelously separated and distinguished this people for himself, will not so lose his propriety here, and know ye that your backsliding will not only be vanity but vexation, also for this ye will lose the goodye have had, *Hos. 4. 7.*

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As they were increased so they sinned against me, therefore will I change their glory into shame. If ye grow more provoking as more populous; that which hath been the glory of *N. E.* (Magistracy and Ministry) will be its shame: If ye rebel and vex his holy Spirit, acting in them that anointing will be gone, *Isai. 63. 10, 11. Where is he that brought them up out of the Sea with the shepherd of his flock? where is he that put his holy spirit within them?* Ye will have Magistrates and Ministers of a meaner alloy, yea happily, for your Hypocrisie and Apostacy, being false to Christ as was *Iudas*, you will have that plague, *Psal. 109. 6. A wicked man set over you, and an adversary shall stand at your right hand*: Evil will certainly befal you, as *Iosh. 6. 26. Iohua* laid the builders of accursed destroyed *Iericho* under a curse, so will our Jesus bring a Curse upon those that shall go about to build *Iericho* the City of the Moon (so it signifies) the Kingdome of the Beast, which being an earthly, worldly Religion: *Lunenburge* is reckoned by the Moon, *Rev. 11. But blessed are they that resist and crush the least beginnings and breed of Babylon*, (be they will-worship, persecution or confusion:) Blessed I say are those that will dash their brats against the Rock,

even

even Christ the sure and tried Stone.

Yea, in case ye backslide from the God of your Fathers, ye will be as it were out-lawed, and expo ed as a free spoil to every enemy, *Ier. 50. 7. All that found them have devoured them, and their adversaries said, we offend not because they have sinned against the Lord the habitation of justice, even the Lord the hope of their Fathers*; and from such will ye be most likely to have your scourge from whom you have your apostacy; as *Israel* returning to the Idols of *Mesopotamia*, from whence their Ancestors *Abraham* and *Jacob* had separated, were first put into the hand of the King of *Mesopotamia*, *Iudg. 3. 8.* and think not what I say is impertinent to the Doctrine or the day, for in the civil Government.

The first worthy Planters they professed to erect and administer according to God, and if you that succeed will do according to your lust it will go ill with you: the gallant *Gideon* saith, *Iud. 8. 20. I will not rule over you neither shall my Son rule over you, but the Lord shall rule over you*: this did that worthy Father promise, but the Bastard Son will needs break to the ruine of himself and his partakers: If a degenerate and spurious Generation will not stand by the intend-

ments

ments and engagements of their faithful Ancestors, but in their giving and exercising rule neglect the Lord, he will ruine them and their helpers.

Means 2. Minde faithfully and diligently your liberties, that ye may be free to act for and according to God in the constitution and manage of your Magistracy: quit once your liberties and ye must have such a Magistracy & manage of it as will please not God nor your selves, but other men will be your masters, for servants yea, slaves must you be to some body when ye have let go your liberties, now to fix you in maintaining your liberties, I crave liberty to propound some Motives.

Motive 1. It is a trust and favour of God that ye have such liberties, *Psa. 118. 24. This is the day that the Lord hath made or exalted*: This your day of free Election is preferable before all your own dayes if we marre it not & (for ought we know) there is no such day in other Colonies abroad, and we may say as follows, *we will rejoyce and be glad in it*, & the more we are engaged for such a day, because we have not deserved it, but as *Saul*, after his wickedness to *David*, and *Davids* kindness to him in sparing him when he had advantage, *1 Sam. 24. 19.* This day thou hast made

made free as the Hebrew ſaith, *your liberty then being the gift of ſuch a hand, even of the Lord, let no hand be againſt it, but let every hand hold it*, Gal. 5. 1. *Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage*: The Lord Jeſus hath given you ſuch a ſtanding, keep your ſtanding, whoſoever ſhall puſh at you, let none doubt that even our outward liberties in ſpirituals and temporals are from our Redeemer; precious *Cotton* ſo, *All Church priviledges and Common-wealth priviledges hath the Lord purchaſed by his blood*: So a faithful Brother a-
Mr. St. mong us, on ſuch a day as this, *our liberties and priviledges are ranſomed mercies*: Chriſt hath given a price, and by his power, and by his ſpirit acting in the prayers and pains of his Servants, hath gotten and kept them.

This liberty of chuſing their own Magiſtrates the Lord gave to his own people, *Deut. 1. 13. Give ye* (ſo the Hebrew, and our Margent) *wiſe men, and underſtanding, & known among your Tribes and I will make them Rulers over you*: and ſuch as ye people gave, *Moſes* took, yea, this people of *Iſrael* were ſtill free to chuſe when ſcarce any were

free to be chosen, *Isai. 3. 6. A man shall take hold of his Brother, and of the house of his Father, saying, thou hast clothing be thou a ruler*: And all faithful ones are with *Abraham, the proper heirs of the World*, Rom. 4 13. and that without wrong to just propriety, and it seems all shall (as we) have the yoke broken because of the anointing, *Isai. 10. 27. Now shall not we hold the Lands and Liberties which our God hath given us*, as *Judg. 11. 24.* that valliant *Iephthe* told the *Arronite*, and indeed for your just bounds it will be great weakness to shorten them, for a near Enemy is the worst, as *Sparta* found by the *Athenians*, seizing on *Pylus* a near and rejected Island.

Motive 2. Your trust by and for men bespeaks your care and vigilance about your Liberties. This Honourable Assembly consists of the Trustees of all the Freemen of the Land: If Freemen indeed, they chuse that they may so continue; we should have cause to complain of any that is chosen if he should use this trust against our Liberties, as the Eagle in the *Greek Epigram* lamented *that it was slain with an Arrow winged with its own Feathers*: Ye are also trusted for men, for many, all Inhabitants have their Liberties, Women, Children, Servants, yea,

and

and Strangers too, let me beseech this Honourable Assembly, in the name of all the Freemen (who am also a Freeman) not to part with any of our Liberties by force or fraud, *these are our Crowns and Jewels which we commit to your care and charge.*

Motive. 3. Your expressing agreement binds you; no man can chuse or be chosen, but he hath taken the Oath for our Liberties, take heed you be not charged as those Hypocritical Professors, *Isai. 48. 1.* nominal Christians, *Swearing by the Lord, making mention of the God of Israel, but not in truth nor in righteousness, you have every one sweared by the Great Name of the Everliving God, truely to endeavour to maintain and preserve the liberties and priviledge of this Commonwealth and Government*: and this is more then is sworn for the Laws, to which only a subjection is undertaken; now if ye truly endeavour to maintain all the liberties as ye promise by Oath, then ye should be willing to know and make them known: there should be as I conceive, a distinct knowledge of them as there is a distinct obligation to them; I have seen the Liberties written by the then Governour, and subscribed by him, and others, and there I saw the preface and the three last Liberties to be too solemn

lems to be concealed, one is for the perpetual obſervation of the liberties, another is to give them the force of Laws, and then giving of relief to any that are abridged in them. Methinks men ſhould know what they are ſworn, for *Ignorantia juris*, Ignorance of the Law doth not excuſe a breach of it; wherefore watch and be diligent in keeping your liberties, that they may not be inſenſibly loſt, *Prov. 12. 24. The hand of the diligent ſhall bear rule, but the ſlothful ſhall be under tribute.* If you be dull and ſleepy, and keep not your hold when others are active and pull hard, you muſt needs let go, unleſs I miſtake, the 60 liberty and the 74. are infringed by inadvertency, I would hope it were no worſe; but if ye ſhall break down the hedge of your Churches and Commonwealth, you will lay the field open to ſuch as watch to make ſpoile of you: are there any that back-ſlide or warpe among you, they will co-operate with workers of iniquity, *Pſal. 125. 5.* and ye will want no ſuch Inſtruments, if ye admit of a carnal party into the priviledges due here to viſible Saints, they will be likely to eat out the heart of liberty and religion; as in a Syllogiſme, the concluſion follows the worſer part, and godly men have ſomething in them that inclines

them

them to that which is not good, and if ſuch comply with a carnal intereſt, *Prov. 25. 26. A righteous man falling down before the wicked, is as a troubled Fountain and corrupt ſpring, earthly, muddy, and not fit to be taken in as before*; be ye therefore diligent and couragious, and not like *Iſſachar*, *Gen. 49. 14. A ſtrong Aſſe couching down betwixt two burthens*: your civil and your religious liberties are ſo coupled here, that if one be loſt the other cannot be kept; if being free ye will put your ſelves into bands, ye will be as the ſlothful under tribute, *you will be ſhorn*, 2 *King. 10. 12. the ſhearing houſe* is as the *Hebrew* there, and your *Margent*, *the houſe of ſhepherds binding*, when you are ſo ſheepiſh to be bound, your fleece will be ſhorn, and may be your skin flayed and fleſh will be devoured, and if any ſay, *'tis good ſleeping in a whole skin*, I would tell ſuch *that ſleeping is not the way to keep the skin whole*; obſerve thoſe Neuters, *Judg. 5. 6, 7.* who refuſed to owe any relief to their Brethren in a needful time, but (till they ſaw which would be the ſtronger ſide) would not meddle ſo they might ſleep in a whole skin; thoſe wary Princes of *Succoth* could not compaſs it, but the contrary was written on their skin by the thorns of the wilder-

nes, and if this our wilderness breed any such luke-warm Polititians in a needful time, it is to be hoped that it will also bring forth thorns enough to teach them, you have beautiful and precious liberties beyond other Colonies, but *Prov. 11. 20. as a jewel of gold in a Swines snout, so is a fair woman without discretion*, or that departs from discretion, or least no Judgement to put it to clean and honourable but dirty uses, if you so root in your present and particular profits and interests, as to neglect your golden liberties, what will *England*? what will all the world say of you, that you are not new English, but no English men; therefore give me leave to beseech and intreat the aged to follow the aged *Caleb* that hearty man as he followed the Lord and fulfilled after him, *Iosh. 14. 8, 11, 13.* Be ye now as hearty for your true and just liberties as ye were 40. year since, and *so will your Ioshua, your Jesus bless you, and ye shall be able to prevail against the tallest opposers, even the Anakims.*

Let me also bespeak the young men amongst you, that you would not be prodigal of those liberties you never knew the getting of, use you not the fork since ye never knew the rake.

Obj. 1. Doth any say that the Patent or Char-

Charter-right is questioned by some?

I *Answer*, Such men do not appear so good friends either to the Crown or Country, for the question cutteth off the true and proper ligament between them, neither may it be reasonably said, that upon, or other circumstantial failer the Pattent ceaseth; for on the great consideration, for the Graunt is paid and cannot be re-landed; for the lives and estates of many worthy men have been laid down here to plant and subdue this Land, and subdued it is.

Obj. 2. If it be said, there may be just reason to quit some of the Liberties?

I *Answer*, I grant so much on condition, ye will also grant that the same deliberation should be used in the getting any of them, as there was in constituting of them: The liberties were probationers for three years, and in all the General Courts for that time, they were passed by all the Freemen, and it seems equal that all the Freemen should have as sufficient time to consider of the change and abrogation of them, and sure it is not fit that any one General Court should have such an unlimited Arbitrary, power that nothing should be fixed and unmoveable, no property, use and estate should be secured, and I think you will grant, that in

the year 1641. when those liberties were in such degree enacted and settled; there were men civil and ecclesiastical (who managed that matter) of such weight and worth as none of us now filling their place can, and if wise and humble will pretend to weigh them down, though experience may adde to former knowledge in particular cases.

Obj. 3. But if that many give up we cannot help it?

I Answer, Yes, for by your 75. liberty, you have power to enter your dissent and protestation, which will save your own souls from the guilt, and ye have encouragement to help your selves and the whole, because as yet the promise is made good to you *Ier. 30. 2 Your Nobles are of your selves, and your Governour proceeds from the midst of you*, so that none can be in power to hurt or hazard you, but it must be by your selves, and this being your glory ye may expect that the Lord will create a cloud when no visible help doth appear, *Isai. 4,5.* upon all the glory shall be a defence, and the same presence of God will be offensive to all unrighteous encroachers or disturbers, *Eccl. 10. 8,9. He that digeth a pit shall fall into it, and whoso breaketh an hedge a Serpent shall bite him, whoso removeth stones shall be hurt therewith,*

and

and he that cleaveth wood ſhall be endangered thereby: none that ſhall be removing your peculiar and diſtinguiſhing priviledges and ancient bounds, and for that end will be making parties ſhall proſper; nay, take that encouraging word more, *Ezra 6. 11. Whoſoever ſhall alter this word* (of priviledges and proviſion for the Temple) *let the Timber be pulled down from his houſe, and being ſet up, let him be deſtroyed thereon, and let his houſe be made a Dunghil, and the God that hath cauſed his name to dwell there deſtroy all Kings and People that ſhall put to their hand to alter and deſtroy this Houſe of God.*

Means 3. Of your conſtituting and adminiſtring Magiſtracy according to God, is to give good heed to your Election, that it may proceed with clearneſs, ſo that there may be no fraud nor doubt in giving your votes againſt which your way may ſeem to ſome not ſo ſure as elſewhere; and ſurely what is indirectly gotten, is of and for the evil one; ye ſhould come to this ſolemn action with a care, and not as Children to ſee the faſhion and leave things at a venture, but as there is ſome care to be uſed for the manner of your Election, ſo much more for the Object whom you chuſe

or refuse, *Exod. 18. Thou shalt provide*, Chasah is to look about, to be circumspect, ye must weigh and consider, *Deut. 1. 13. ye must pitch upon known men*, excuse not, saying, thou knowest not whether men are fit or unfit, *Prov. 24. 12. If thou sayest, behold we knew it not; doth not he that pondereth the heart consider it, and he that keepeth thy soul, doth not he know it, and shall not he render to every man according to his works?* The Lord knoweth what thou thinkest or knowest, and his Deputy Conscience knoweth; see therefore with thine own eye, implicit faith is indeed more easie but less safe, you do in your Conscience and experience make some judgement of men, whether friends to civil or religious liberties, to justice piety and virtue, whether Enemies to Vice, Oppression, Extortion, and biting Usury; and thus you do know whom to chuse, whom to refuse, whom you chuse you justifie as a man qualified according to Gods counsel, *Prov. 24. 24. He that saith unto the wicked, thou art righteous, him shall the people curse, and the Nations shall abhor*; take heed therefore to your selves this day or any day of Election, least ye bare false witness for or against any whom ye chuse or refuse, give good heed to your choice that you may not miscarry in it.

Arg.

Arg. 1. Because your choice will shew what respect you have to Christ; It is a high charge you have from the Lord, *Isai. 65. 12. They chose the things wherein I delighted not*, your choice shews who is your Master, and whom you would please, this shews what is deepest in your soul; holy *Bolton* in his discourse of happiness, *pag. 131* shews, *that the Hypocrite hath quite other ends in his choice*, (even himself) *but a sincere Christians thoughts run and are exercised about his faithfulness*; *If* saith he, *by my default, a false man be chosen, I shall be guilty before the high Judge of all, the mischiefs that follow that unhappy choice*: Nothing can undo this Country but unwariness and unfaithfulness but the mis-making or mis-acting of Freemen; choice of men to power and trust gives the true picture or character of them that chuse; if Idols are set up in power and trust instead of men, really discharging their trust, *Psal. 115. 8. they that make them are like unto them.*

Arg. 2. If you miss in your choice ye provide not well for your selves or neighbours whom ye chuse, Magistrates or Deputies you trust with your lives, liberties and estates; *Plato* saith, *good Magistrates are better then good Laws*: If on by re-

ſpects you ſet up ſuch as will be ſcourges to your ſelves or Brethren, you deſerve to be whipt, *Iudg. 9.* the *Shechamites* for ſelfiſh reſpects choſe a Bramble (*Abimelech*) and by him are they ſcratched, and even ruined.

Arg. 3. When you miſs in choice, you do not well for the choſen nor the place, *Ec. 8 9. There is a time when one man ruleth over others to his hurt*, for ſo he acteth more ſin and gathers more wrath, *Pro. 26. 18. As he that bindeth a ſtone in a ſtring, ſo is he that giveth honour to a fool*, ſuch a man is not in his proper place, (as that ſtone, the ſtones proper place is the ground) neither can he well continue in it, and however it is better, where it is ſafe that men ſhould not alway continue in it, but there ſhould be a change of ſome where it is ſafe, as it is ſaid, *Eccl. 3. 18.* By Magiſtracy and power *God doth manifeſt men*; if after tryal of men you come free, according to the tryal to chuſe or refuſe, and ſo make ſome change, you will make men more modeſt & mindful in their place; howſoever by ſome ſafe change, you will try other men, and keep poſſeſſion of your liberty to chuſe, and none may take their place for an inheritance to uſe it as they liſt.

Means 4. Of acting according to God in

in the making and manage of Magistracy, is to attend to Gods particular Rules in the matter, they are in *Exod. 18. 21. Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness*, here are Rules that make out the true manage of Magistracy, and so give aim to the chusers, to provide those that may so manage their place.

1. Able men, *Chasil* speaks, ability of estate: *Isai. 3. 7. In my house is neither bread nor clothing, make me not a Ruler over the People*; he should of his own have necessary subsistance.

2. Ability of Wisdome, *Psal. 2. 10. Be wise O ye Kings, be instructed O ye Iudges of the Earth*: they should themselves be wise, or at least guided by them that are so, the want of which is noted as a cause of all publick disorders, *Psal. 82. 2, 5. They know not themselves, neither will they understand* from others, *they walk on in darkness, the foundations of the Earth are out of course.*

3. Ability of spirit or courage, else they will not be a terrour to evil-works, but *bear the sword in vain*, Rom. 13. 4. and this Ability is especially to be mi[illegible] when Drunkenness, Gaming, Unright[illegible]ss & Uncleanness grow bold; the Rule[illegible] need be furnished

with boldneſs to encounter and defeat them, and I would here in particular caſt in a word againſt the firſt, *Exo. 21. 33.* what pits you open or dig with your licence, ye had need to cover them to keep the tipling beaſt from falling therein, at leaſt the tipſers of your own Towns.

2. *God-fearing men*; thoſe that want the fear of God will not regard men juſtly and conſcientiouſly, *Luk. 18. 2. The Judge that feared not God, neither regarded he men.* This is *N. Englands Crown* that you have or may have in the Magiſtracy, ſuch as fear God and hold faſt, and uſe *what you have that no man take your Crown, Rev. 3. 11.*

3. *Men of Truth*, ſincere faithful men: (1) Encouraging the good. (2) Being juſt men. (3) And of publick ſpirits.

1. Encouraging and ſuccouring them that are favoured of God, and ſtudy conformity to him, this muſt be the aim of Rulers, who *Pet. 1. 2, 14. are ſent forth for the praiſe of them that do well*, and this will be their advantage, *Zach. 12. 5. The Governours of Iudah ſhall ſay in their heart, the Inhabitants of Ieruſalem ſhall be my ſtrength in the Lord of Hoſts their God*; thoſe that have God to friend are ſureſt friends to Magiſtracy, therefore Magiſtracy ſhould be friendly

friendly to ſuch, and conſider that God puts out his Children to them to nurſe, *Numb. 11.12. as a nurſing Father bears the ſucking childe*: It is true, the Nurſe may not ſuffer the childe to feed on poyſon, and it is as true, that the Nurſe muſt not ſtarve and pinch the childe, nor be impatient toward it in a froward fit; ſome are ſevere to conſcientious people (being ſuppoſed pious, peaceable and uſeful) if they conform not to their apprehenſions, and theſe eagerly drive on to a uniformity, and urge that ſome errors have dangerous and heretical conſequences; for ſuch as among us do in Conſcience preſſe this, I dare not judge them in their perſwaſion, but would crave leave to remember what *Chamier* ſaith, in Anſwer to the Papiſts charging Proteſtants with grievous Hereſies drawn from their opinion, *Nemo fit Hereticus per conſequentiam*, and as for the uniformity ſo cruelly urged by Papiſts and Prelates, I would hope that only convincing light for the means and compaſſionate love for the manner will be taken up, and till this courſe prevail, I wiſh forbearance may be exerciſed to all ſober people, ſo it be not againſt piety or peace; and if we here in the time of our peace and eaſe, uſe violence to pious people

here

here with us, we may ere we are aware, *help forward* the affliction of those in other parts, *Zach. 1. 15. which is the way of the Heathen*, very displeasing to God.

2. Being just men is a second part of the Rulers truth, he should be one that will seek and hasten justice: seek justice, *Iob 29. 16. The cause which I knew not I searched out*, this requires a diligent and wakeful attendance: It is absurd if at any time true, that they which judge in a cause should sleep at the hearing; he that in such a case is cast, may well (as he) appeal from sleeping to waking *Philip*; more vigilance is required in a cause which may sometime be covered with many blinds, and the strong current of a party, in which case just men will not therefore bear down any in his cause, *Iob 31. 21. If I have lift up my hand against the fatherless, when I saw my help in the Gate*: he should hasten justice, it is the honour of Christ in his Kingdome, *Isai. 16. 5. He shall sit upon his Throne in truth, judging and seeking Iudgement, and hasting righteousness.*

Your second liberty is, that all have justice without partiality or delay, and they go well together, for watching in a cause makes delay, for a right line is the shortest, it is a great sin in the Magistrate and wrath on the

people

people, when *Isai. 59. 14. Judgement is turned away backward, and Justice standeth afar off, for truth is fallen in the street* (when upon motion) *and equity cannot enter.*

But when the current of Justice in the hand and heart of just men shall run too strong for all opposition, it is more pleasing to God then the best melody of instituted Worship, *Amos 5. 23, 24. Take thou away from me the noise of thy Songs, for I will not hear the melody of thy Viols, but let Judgment roll down as waters, and Righteousness as a mighty stream*; when you are upon the seat of Judgement Christ must be neerest a kin unto you, *Prov. 7. 4. Say unto Wisdome*, that is unto Christ, *thou art my Sister, and call understanding thy Kinswoman, that they may keep thee from the strange woman.*

The nearer the will and interest of Christ, the more strange will all by-wayes of injustice and partiality be to us; Kindred will be no Kindred: *Zelucus* when engaged to put out his Sons eyes for Adultery, would rather make a breach upon himself in the loss of one eye, then on the just Law to favour him.

3. Such as are of a publick spirit to

 profe-

profecute the general good are ſuch men of truth as are fit for Magiſtracy; every Magiſtrate ſhould be as *Nehemiah*, *A man come to ſeek the welfare of the Sons of Iſrael*, Neh. 2.10. for he is of God ſet in that work and place for that end to every one, *Rom. 13.4. he is a Miniſter of God to thee for good*, *Africanus* had that wholſome counſel, *never to riſe from the Court till he had done good to one or other*; now the publick good, the good of all may be promoted by the Magiſtrate in point of defence, diligence, ingenuity and peace.

1. Defence, *Hoſ. 4.18. Her ſhields are tranſlated Rulers*, whence in the Eaſt *Sultan* (which ſignifies a Shield) is the uſual name of their Princes, upon which a learned Proteſtant wiſheth that ſome were not rather *Scutica* then *Scuta*, a Scourge rather then a Shield.

2. Diligence, that the people may live induſtruouſly and not idly, for honeſty of life is under the Magiſtrates care, *1 Tim. 2.2.* Thus our Antient, holy ones *Elton* and *Dod* on the Commandments expreſs this care of honeſt labour and calling to be the Magiſtrates duty, and this ſome wiſe Rulers have thought neceſſary for the publick quiet.

3. Ingenuity, for the drawing forth of this here in this Land, ſee the beſt Argument *Pſal. 122. 9. Becauſe of the houſe of the Lord our God I will ſeek thy good*, becauſe the good and maintenance of ſo many Churches doth depend upon ſome wiſe conſideration of the gifts of men here, and the commodities of the Land; therefore it is not enough only to take up that good which is obvious, but ſearch for that which is not, and well were it as ſeems to me, if we had a ſtanding Committee to relieve and weigh ſuch propoſitions tending to the better ſubſiſting of the people. I finde in the fifth liberty an allowance of a Monopoly on the producing a commodity now in the Land, and I perceive Magiſtrates and Miniſters, and moſt of the Husbandmen will finde the want of ſome ſtable commodity, which may command ſupplies from abroad.

4. Peace is the laſt thing I will name conducing to the publick good, which is proper for the Magiſtrate to promote, *1 Tim 2. 2.* we are to pray for, and therefore endeavour that Magiſtrates may maintaine Peace, and the Rulers Office is under the notion of an *Healer*, or binder up. *Iſa. 3. 7. Chebeſh*, he is a *Chirurgion*, to bind up the wounds of the Country, *Iſa. 1. 6.* There is

cloſing

closing and crushing out the corrupt matter, and then binding up for the uniting of the parts; and then there is mollifying or supling, for the removing of the swelling and hardness. Now for this blessed work, the Magistrate needs an Eagles eye, and Lyons heart, and yet a Ladies soft and gentle hand.

Fathers and Brethren, ye are now to assemble, being clothed with the chief Magistratical power of this poor Country; let me beseech you in the Name of the Lord, to attend healing work, and to act as those that are united as one man for the common good, that the people may be so; meddle not with any thing that may divide you in so dubious a time, remember that *Gen.* 13.7. the strife between *Abraham* and *Lot* was very unreasonable, because the *Canaanite* was then in the Land, and therefore *Abraham* to allay and end the strife, doth deny himself, and wave his right; ye know my Brethren, what new neighbours we have their busie Locusts will know and improve al your strife & other snares for you are boasted of, therefore now is your season for self-denial: If you have any of you a thirst and longing to make any change in Church or Common-wealth, and may be you see your help in the gate, and have it in your power,

yet

yet let me entreat you in this joynt of time, not to follow but forbear your own desires, because they cannot be pursued without publick hazard; if any of you long for the waters of your Native land, yet forbear to drink them as *David*, *1 Chro. 11. 17.*

Pardon me I pray you, if from what appears above-board I cannot see how men here can finde any occasion of division, if they do not on some secret cause unseasonably seek it; what if some Brethren have departed from a particular Church, irregularly say some, regularly say others? but why should this make any noise, heat and breach in the Land, since it is not held out as an ordinary case; the like may not be seen in an age, neither is this I hope, to be a President, nor is it upon any different Principles, though some differing application of Principles, for it is expresly owned on all hands that the major part of a Church must issue their matters, where the rule doth not contradict, neither can I understand why the question about adult Children of the Church should make any estrangement, since all godly men have the same scope to fetch in to Christ the young Generation: Some by giving those priviledges which others deny to awaken them to look out for the true and

inward foundation of priviledges.

If upon such grounds as these we admit of strife, it will canker and sour our spirits, and will take up so much of our heat and heart as to leave us faint and feeble for converting work.

The appearance of disagreement among the Elders, will hinder the order of Churches, which we would assert, and hinder the convertion of Youth which we would promote, and promote prophaness, superstition and popery, which we would hinder; hinder did I say? nay, which we would with all our might hinder and watch against, for Satans great Attaque upon the Churches seems to ly that way, and may be Satan and his instruments will blow up either real division among st us, or the repute or report of it, that there may be a pretence of a necessity to set up a Courtier for your Governour in the Common wealth, and a Prelate or something like it in the Churches; and when Taxes and Tythes, and all kinde of vexation are upon you in your labours, and heavy burdens upon your Consciences, then you will (may be) cry and not be heard, because of your wilful draw ing such things upon your selves, *1 Sam. 8. 18.* then will you wish, *Oh that we had hearkened to God and his servants*

mate and bad agreed, but were it not (my honoured Fathers and dear Brethren) better to work in hope for that agreement now, which we would wish for in vain.

Now therefore, let all *New Englands* friends for their comfort, and Enemies for their disappointment know, that (bating some Exentricks) we are all generally agreed in the Principles of purity and power of the Churches, and the liberty and safety of this people against all that ly in wait against us, whether nearer or further off.

Bear with me I beseech you, that I have been so large in a matter which lay upon my heart with so great weight; I shall now hasten to a conclusion when I have only touched upon:

4. Qualification of them that should be set up in Magistratical power, *being Coveteousness*; this Coveteousness which doth incapacitate a man for Magistracy, is an earnest intentiveness upon wealth and increase of estate: A coveteous Magistrate, Deputy or Commissioner, will be so busie upon particular advantage, that for want of that he will think much of time and pains for publick good, and will be indulging vice if he can gain by it, the Greek could say φιλοπλουτία (love of

to the rust of the soul, and that it is Sacriledge to get wealth from the publick, and gives even a divine rule that Magistracy is not πλεονεξία but λειτουργία not a trading and merchandize but a Ministry, he that dispiseth the gain of oppression, that shaketh his hands from holding of bribes, *Isai. 33. 14. 15* shall hold up his head when all the world is on fire, and such a fire seems kindling now, and happy are they who will shake off such gain, as a spark of hell, or a viper lighting upon them, as *Paul did Act. 28. 5.* But now it is time to conclude, least while I should help I should hinder the work of the day, and [illegible] conclusion I would add [illegible] words.

1. If you have had and shall have respect to God, in constituting and administring of Magistracy, then we must be thankful to the Lord for such Magistrates that we have liberty to chuse such, and that we have such to chuse: Else where their Magistrates and Officers, Governour and Major General, their Secretary, yea, their Marshal, is from abroad, and the Colony have no judgement of their fitness permitted to them: yea, we must be thankful, not only for but to such Magistrates and Deputies that accept and [illegible] their trust, for indeed we are beholden

den to them for ſo mean a conſi-
is allowed, that they will put the
ders under ſo great a burthen in tottery
and troubleſome times, let all the Inhabi-
tants incourage them in their work, for all
your mirth and proſperity will ceaſe when
ſuch Rulers do, *Lam. 5. 14. The Elders have ceaſed from the Gate, the Young men from their Muſick.*

If your choice and adminiſtration be not to the mind of God; exerciſe experience for your unworthineſs; your weakneſs in Faith, Prayer, Watching and Working, for God would have you work out all your ſalvation, *Eccl. 10. 18. By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through*, Prov. 12. 24. *The hand of the diligent ſhall bear rule, but the ſlothful ſhall be under tribute*, all the decayes of the fair building of Government here, all thralldome, and all your deſtructions muſt needs be of your ſelves, and your own default eſpecially the Freemen.

2. Exerciſe Faith, if ye ſeek the Lord, he will not caſt you off, he hath expreſſed himſelf ſo in promiſe, *1 Sam. 12. 22. The Lord will not forſake his people for his great names ſake, becauſe it hath pleaſed the Lord to make you his people*; therefore howſoever mat

aside from following the Lord, the Lord with all your heart, for the Lord will not forsake, and so hath the Lord expressed himself in performance to you hitherto, *Isa. 46. 3. ye are borne by him from the belly, and are carried from the wombe*, and let this be our comfort, the Lord Jesus will put an end to all the disorders of Government, and the more disorders of that nature *and the foundations are out of course*, the more are we forced to cry, *Psalm 94. 1. Arise O Lord, judge the Earth, for thou shalt inherit all Nations*: This may awaken our cries to the Lord Jesus, Come Lord Jesus come quickly, even so, *AMEN*.

FINIS.

Tom Clough his Book.